

charter member of Zeta Epsilon Lambda Chapter of Alpha Phi Alpha Fraternity and a member and past president of the Red Bank Men's Club. He was also a member of the National Guardsmen, Inc., and a member of the H.M. Club of America. He was a member of the New Jersey Medical Association and the American Medical Association and was formerly affiliated, before his retirement in 1994, with Monmouth Medical Center, Long Branch, NJ, and Riverview Medical Center, Red Bank, NJ.

Mr. Speaker, it is a great honor for me to pay tribute to Dr. Wiley, a patriot who served his country with distinction during a time of war, and then came home and continued to serve our society in many ways; as a physician, a leader in community affairs and as a devoted husband and father. He will be missed deeply by his family, friends, colleagues and by our entire community.

INTRODUCTORY STATEMENT ON  
R.S. 2477

**HON. JAMES V. HANSEN**

OF UTAH

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 20, 1995

Mr. HANSEN. Mr. Speaker, I am introducing legislation that would once and for all resolve the issue known as RS 2477 right-of-ways across Federal lands. RS 2477 right-of-ways provide the rural West access across the expanses of Federal lands in the West. For 110 years, counties, cities, States, and individuals were allowed to establish necessary right-of-ways across Federal lands to provide travel routes between towns, to schools and to homes. In 1976, Congress terminated this ability to establish new right-of-ways but failed to provide the mechanism to adjudicate the established routes. My legislation is a reasonable and efficient way to resolve the thousands of RS 2477 right-of-way claims that exist in the West.

In 1866, Congress promoted the settlement and use of western lands by enacting R.S. 2477, a self-executing, open-ended grant of right-of-ways across public lands. The grant acted as an offer. Where the public accepted the offer, property rights became vested in the holder. The rights were severed from the public domain and are entitled to the same protection as any other property that is not owned by the Federal Government.

RS 2477 simply states:

And be it further enacted, That the right of way for the construction of highways over public lands, not reserved for public uses, is hereby granted.

While the language of the grant and the legislative history accompanying the grant may be sparse, the purpose of the grant is not in doubt. As Senator Steward stated, "The mineral lands must remain open and free to exploration and development. \* \* \* It would be a national calamity to adopt any system that would close that region to the prospector." The grant was a crucial element of Congress' scheme to settle the public lands of the West. Access rights were needed across the vast Federal domain to accommodate Congress' goals of economic progress in the West. RS 2477 helped achieve those goals.

In short, the West grew up around these right-of-ways. They made it possible for one

settlement to communicate and trade with another. They made it possible for citizens to legally traverse the broad expanse of public lands in order to interact with the rest of the forming Nation. It is no wonder, then, that courts have commented that revocation of RS 2477 rights would make Congress' original act "a delusion and a cruel and empty vision."

Secretary Babbitt currently has pending regulations that would lead to the closure of thousands of right-of-ways across the West that would cripple our ability to travel, engage in commerce, or access our property. My legislation will resolve these issues in a fair and equitable fashion. I urge my colleagues to support this measure.

PERSONAL EXPLANATION

**HON. STEPHEN HORN**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 20, 1995

Mr. HORN. Mr. Speaker, due to the fact that I was unavoidably detained at a meeting and missed the rollcall on the Chenoweth amendment to the Treasury appropriations bill, had I been present for rollcall Vote No. 532, I would have voted "nay" against the proposal which sought to prohibit use of funds to provide bonuses or any other merit-based salary increase for any employee of the Bureau of Alcohol, Tobacco and Firearms.

RECOGNITION OF THE 200TH ANNIVERSARY OF THE HEBREW CONGREGATION LOCATED IN ST. THOMAS, VI

**HON. VICTOR O. FRAZER**

OF THE VIRGIN ISLANDS

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 20, 1995

Mr. FRAZER. Mr. Speaker, on behalf of the people of the U.S. Virgin Islands, I would like to share with the Members of this body, and the people of this country, a distinction of which we are proud but a fact that is little known to most of our fellow Americans, namely that the Hebrew Congregation of St. Thomas, VI proudly boasts that it is the oldest synagogue building in continuous use under the American flag.

In 1976, a small Jewish community of St. Thomas founded the congregation and called it Blessing and Peace. Comprised of only nine families in 1801, the congregation increased to 22 with the arrival of Jewish settlers from England, France, St. Eustatius, and Curacao in 1803. In 1804, the small synagogue was destroyed by fire and was not replaced until 1812. This thriving congregation continued to grow, and in 1823 the building was dismantled and a larger one erected and renamed "Blessing and Peace and Loving Deeds," the Hebrew name it carries to this day. This structure was built in the city of Charlotte Amalie on one of the city's historical landmarks known as Synagogue Hill; it is here the current synagogue stands.

In 1831, the congregation, which by now numbered 64 families, witnessed a citywide fire which destroyed the synagogue. This dedicated and closely knit congregation rebuilt and

reconsecrated their synagogue in 1833. The entire island community, along with assistance from the worldwide Jewry, assisted in this noble undertaking. The lovely synagogue is still actively used today by over 200 families and is the only synagogue on the island of St. Thomas. Since the doors of the synagogue opened in 1833, there has always been a weekly Shabbat Service. Our synagogue also has the distinction of holding the first confirmation ceremony for Jewish youth ever in the Western Hemisphere. This monumental event took place on October 14, 1843.

In 1850, the congregation numbered between 400 and 500 members and the King of Denmark sanctioned and approved a constitution for the Kehilla community. This code of law governed the Jewish community, regulated its membership dues, and established its voting procedures with great precision. Members of the Jewish community held offices of trust and honor on St. Thomas. This period of Jewish activity on St. Thomas was significant and can only be equaled by the present day accomplishments.

Everything in the synagogue is original and dates back to 1833. The benches, the Ark, and the bima are all made of mahogany wood which flourished on the island, but were decimated through overuse by the lumber industry. The chandeliers are from Europe. The lamps are made of Baccarat crystal. The peripheral chandeliers have since been electrified, but the central ones are still lit by candles on important holidays. The walls are specially designed to be hurricane proof, as are the windows. They allow for the free passage of air while blunting the force. The stones are locally quarried, but the bricks come from Europe. The huge sailing ships that arrived from Spain, Portugal, England, Holland, and Denmark had relatively little to sell in the Virgin Islands, and so, filled the hulls of the ships with bricks to be used as ballast. Once they arrived in the islands, the bricks were unloaded and used for local building needs while the ships took back to Europe the locally produced rum and sugar. The cement that holds the bricks together is a mortar made from sand, limestone, and molasses. It is said that in earlier years, children used to lick the walls of the synagogue to taste the sweet molasses. The four pillars that support the building symbolize the four matriarchs in Judaism; they are Sarah, Rachel, Rebecca, and Leah. These pillars, like those at the entrance to the building, were handmade in Denmark from rounded bricks especially for the synagogue.

Another unusual feature of the synagogue is the sand floor. Legend tells us that it is symbolic of the desert through which Moses and the children of Israel wandered for 40 years. The more acceptable explanation had to do with the fact that this was originally a Sephardic orthodox community. During the Spanish Inquisition, when Catholic Spain persecuted all other religions and forcibly converted them to Catholicism, the Jews were forced to practice their religion in the privacy of their home. This was an offense punishable by death. Since religious worship had to be performed in secrecy, they met in cellars and used sand on the floor to muffle the sound of their prayers.

Our beautiful synagogue is a gem in the midst of the Caribbean. Visitors of all faiths experience wonder and awe when standing within its simple and stately interior. On behalf of the Hebrew congregation of St. Thomas